




## **Code-Switching and Code-Mixing: Insights into Portuguese-Umbundu Speakers in Huambo (Angola)**

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### **Abstract**

This empirical research focuses on the dynamics of language contact in the province of Huambo (Angola), in the interaction between Portuguese and Umbundu speakers. The study sought to address two issues which were investigated in the corpus: (i) How do Portuguese and Umbundu speakers in Huambo switch their respective codes? ii) What social circumstances determine how Code-switching (CS) and Code-mixing (CM) occur between these speakers? This work employed the focus group methodological approach in an effort to encourage natural interaction among the speakers. The conversations of the three groups were recorded, namely group 1 (aged 12 to 17), group 2 (aged 18 to 27) and group 3 (aged 28 onwards). The aim was to trace the sociolinguistic variables that forced speakers to frequently switch between different codes. The findings obtained from the study suggest that the speakers performed CS and CM in the three groups sampled. Interestingly, the study also discovered that the age factor influences how frequently CS and CM are used. Theoretically, this research is grounded in the Language Contact theory with the main focus on the work of Inverno (2006, 2011); Figueiredo and Oliveira (2013); Oliveira (2014) and Formal Grammar for Code-switching (see Sankoff and Poplack, 1981).

Keywords: Code-Switching, Code-Mixing, Bilingualism, Language Contact

### **Introduction**

The earliest language contact experience in Angola is traced back to the 15th Century, precisely in 1482, when European settlers and the Bantu people met in the Kingdom of Congo. Several scholars (see Figueiredo & Oliveira, 2013; Inverno, 2011) have asserted that the Portuguese language currently spoken in Angola has linguistic traits related to Kimbundu, Umbundu, Tchokwe, Kikongo, etc., and shows different variations compared to the European variety. In addition, the Angolan Portuguese is very close to the Vernacular Portuguese spoken in Brazil, due to the influence of the African languages spoken there (in Brazil). Güldemann (2010), on this note, acknowledges the existence of a sizable linguistic region that seems to have developed as a result of contact-induced

convergence. Furthermore, according to Amuzu and Singler (2014), colonial languages, whether English, French, or Portuguese, continue to dominate in the realms of formal education and government, and fluency in the relevant one continues to be a prerequisite for membership of a nation's elite throughout West Africa. In fact, the current study is not the first to note that language communication has been convergent for centuries. As a matter of fact, the University of São Paulo in Brazil has conducted extensive research on this subject, i.e., a study group<sup>1</sup>.

It is important to note that Angola has over 30 million inhabitants and is the second largest Portuguese-speaking country, both in terms of land and population, besides Brazil, which has around 210 million people. Multilingualism, in these countries, according to Inverno (2018), has played a crucial influence in determining the nation's historical and contemporary sociolinguistic profile, leading to the creation of a largely restructured Angolan Vernacular Portuguese. As such, code-switching and code-mixing are sociolinguistic problems in Angola, as has been previously highlighted. However, several researchers (Inverno, 2006 and 2011; Oliveira, 2014; Holm, 2009a, 2009b) have studied language contact between Portuguese and other languages in the Angolan nation and across the world, it is a characteristic of natural languages rather than something exclusive to a language or a location.

Referring to Article 41 of the Universal Declaration of Linguistic Rights, published in Barcelona (1996), "all language communities have the right to use their languages, maintaining them and promoting them in all forms of cultural expression" (UDLR, 1996). In addition to this, Kaufman and Justeson (2009) stressed the following, in a significant study on Historical Linguistic?

The linguistic effects of language maintenance and language shift are well understood, and with sufficient historical data, the social causes of these linguistic influences can be reliably worked out. Many features of past material culture and practices can also be addressed, especially through their vocabulary. Fundamental to understanding these past linguistic practices is the reconstruction of language history (Kaufman & Justeson, 2009, p. 221).

This work aims to comprehend the interlinguistic and multilingual dynamics in Angola. The data for this research was collected in the province of Huambo on the 25th, 26th and 27th of December 2021. The study provides an overview of the Portuguese dialect used in Huambo<sup>2</sup>. In this way, the current research attempts to focus on two representative multilingual phenomena, namely Code-switching and Code-mixing, taking into account

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<sup>2</sup>Huambo was also referred to as Nova Lisboa [New Lisbon] during the colonial epoch. It was named so due to the reference to "Lisboa/Lisbon", the capital of Portugal.

the various languages spoken in Huambo.

Despite a reasonable number of studies which have been conducted on sociolinguistics, particularly those focusing on languages contact in Angola, studies dealing with Code-switching and Code-mixing, are still scant. However, other aspects on CS, CM and bilingualism noted in Turnbull (2007), have been influenced by a theoretical framework that clearly defines what bilingualism is and who is bilingual. Hence, Turnbull (2007) argues that this means that the degree of comparability between a speaker's competency in both languages and their level of fluency in each language, serve as indicators of their level of bilingualism. On this note, one of the goals of this research is to describe attitudes and behaviours of the Huambo people, who speak both Umbundu and Portuguese. As a result, this research sought to address two questions: (i) How do CS and CM happen when speakers of Umbundu and Portuguese interact in Huambo? (ii) What societal circumstances could suggest the occurrence of CS & CM?

The study used a qualitative methodology approach and applied a Focus Group method to collect the data through conversational recording.

### **The Sociolinguistic Reality of Angola**

Regarding Portuguese spoken in Angola, Soares (1886) and Schuchardt (1888) (cited in Holm 2009a, p.104) claimed that there were already three varieties of the language in the 19th century: "bundo" which was spoken by natives, and "intermediate" (mestiço or creole), which was used in interactions between black and white people.

As noted by Lipski (1995), in 1960, the year of the greatest European presence in Angola, there were roughly 172,500 white people and 54,000 mestiço people, making up a total of 4.7% of the country's 4.8 million inhabitants. Lipski's study, through a census conducted in 1940, revealed over 25,000 Europeans, 19,000 "Euro-Africans" (white people born in Africa), and 28,000 mulattoes, compared to a roughly 3.7 million-strong black population. Considering the creolization phenomenon, Post (2011, p.9) avers that there are three perspectives that can be used to observe creolization: "language interaction, language internal change, and substrates".

Angola is an African nation located on the continent's western coast. According to the census conducted by the Instituto Nacional de Estatísticas de Angola [National Institute of Statistics], the population was projected to be 25 789 024 in 2014 (see INE, 2014, p.15); currently, the country has a population of over 30 million. The statistics also show that 71% of the population speak Portuguese across the country, mainly in metropolitan areas. Interestingly enough, Umbundu is spoken by 23% of the people, followed by Kikongo (8%), Kimbundu (8%), Tchokwe (7%), and other languages of African descent. The Umbundu language is spoken in provinces such as Huambo, Bié, Benguela, and Namibe, as well as in Cuanza Sul, Huíla, and Moxico (though in these last three provinces, the number of speakers are not greater compared to the first group) (INE, 2014, p. 51). In

addition to this, according to some researchers (see Jimbi, 2018; Costa, 2010; Cruz, 2013), Portuguese is spoken as L1 for many individuals in Angolan urban and rural areas such.

An important factor to consider is that with the variety of languages and cultures in Angola, languages coexist with cultures, for example, from the socially passed-down collection of customs and beliefs which shape the fabric of our existence, as demonstrated by Sapir (1921). The scholar argues that this is why certain academics have a habit of examining people according to their ethnicity, language, and culture.

The Ovimbundu people, who speak Umbundu, make up the largest African ethnolinguistic group in Angola, according to several bodies of research (as we will see below). Quinta et al. (2017) propose that the Portuguese language spoken in Angola has some influences from the Bantu languages at a phonetic, phonological, lexical, semantic, syntactic, and communicative level. This was established through a study on language contact by these scholars. Angola is divided into 18 provinces, as seen on the map below:



Figure 1: Map of Angolan provinces, from Wikimedia, 2021.  
([https://commons.wikimedia.org/wiki/File:Angola\\_Province\\_Map.svg](https://commons.wikimedia.org/wiki/File:Angola_Province_Map.svg)).

According to Martin (1980 cited in Costa, 2010), Angola is a multilingual nation with an estimated 40 indigenous languages, the most common of which are Kikongo, also spoken in the Congo and the Republic Democratic of the Congo (DRC), Kimbundu, Umbundu and Tchokwe, which are also spoken in the DRC and Zambia, and Nganguela, which is also spoken in Zambia, and Oshiwambo (also spoken in Namibia). The official language is Portuguese, which has Latin roots. When Angola gained independence, the favoured language, accepted and used at every level by the former colonial power, was its own language, Portuguese. The local languages were looked down upon, so much so, that they were referred to as, according to Diarra (2003 cited in Costa 2010, p.9-10), “dogs’ languages”. The fact that there are three primary ethnolinguistic groups in the country:

The Khoisan, the Vatwa and the Bantu, is vital in order to comprehend the dynamic linguistic in Angola (Inverno, 2011). The first two groups are those who have lived in the area the longest (current provinces of Cunene, Cuando Cubango and Huíla). They actually currently make up the ethnic minority (e.g., 8000 and 6000, respectively). Nevertheless, the vast bulk of the population is a member of the Bantu ethnolinguistic group, which comprises all of Angola and "is subdivided into nine major sub-groups" according to Inverno (2011, p.2). This information prompts Jimbi (2018, p. 476) to claim that "Angola is a multilingual and multi-ethnic country. Most of its population is of Bantu origin, about 90%".

### **Umbundu and Portuguese Languages in Huambo**

The capital of the province of Huambo is also Huambo. This province has eleven municipalities, namely Mungo, Tchinjaenje, Ekuma, Huambo, Bailundo, Caála, Catchingo, Ekunha, Londuimbale, Longonjo, and Tchicala-Tcholoanga.

In each of the regions or ethnic groups of Angola, the Portuguese language currently coexists with other African languages. The cohabitation of Umbundu and Portuguese, however, had considerable impact on both language systems in phonetic, phonological, morphological, and semantic terms, as mentioned by Costa (2015). Costa (2015) claims that during the colonization process, there was "aportuguesamento" on the one hand, and "umbundização" on the other hand, as a result of the contact between these two languages.

In addition to this, as demonstrated by Quinta et al. (2017), "aportuguesamento" is the process of giving foreign words a Portuguese form, i.e., adapting to Portuguese usage or taste. That mutual linguistic interference (Quinta et al., 2017) emerged between Umbundu and Portuguese, on a lexical, phonetic and morphosyntactic level. On the other hand, although Portuguese is L1 for some Angolans and L2 for others, Eduardo and Amador (2020) concur that there is evidence of the process of "umbundização" occurring in both groups, as well as "aportuguesamento" of the indigenous languages.

It is of paramount important to reckon, as Mazzafero (2018) puts it, that languages are continuously shaped and (re)constructed rather than being fixed or stable entities. In other words, for him, language is not an abstract system of unchanging laws and norms, but rather practice and action carried out by people in a reflective manner.

Regarding "aportuguesamento", when referring to Costa (2015), the Portuguese word "Nharea" is derived from the Umbundu verb "okunhalehã" (whose meaning is understanding). Nharea is a county in the Province of Bié. The phoneme /r/, that does not exist in Umbundu, but which occurs in Portuguese, can be found in the word "Nharea". Another example is the Portuguese word "camisa" (which means t-shirt), that is termed "ocambisa" in Umbundu. Numerous studies have demonstrated the strong interaction

between Portuguese and the various languages used by each ethnolinguistic group. In this case, agreeing with Eduardo and Amador (2020), the process of adapting the lexical units and grammatical structures from Portuguese to Umbundu, allowing the integration of several words and structures, introducing changes in the phonetic and morphosyntactic systems, and taking into account the characteristics of the target language, is known as "umbundização".

The proper definitions of many language contact outcomes, such as borrowing, interference, transfer, shift, relexification, pidginization, and creolization, have not been widely agreed upon in languages contact studies (Bandia, 1996). Then, if we consider the Angolan Vernacular Portuguese as a process of creolization, so "the populations who produced creoles and pidgins were, collectively, largely constrained by the language variety they intended to speak" (Mufwene, 2014, p.23).

According to the research by Cruz (2013), conducted with 1000 residents in each of the cities of Lubango (Huíla Province) and Huambo (Huambo Province), the results showed that 1548 (81.9%) people preferred the Portuguese language over others for television and radio programs. What is worthy to mention is the fact that Umbundu was the second most preferred language with 258 (13.7%), followed by Kwanhama, Kimbundu, Tchokwe, Kikongo and other minority languages. The studies by Cruz and other scholars demonstrate that bilingualism is common in Huambo. Sometimes Umbundu is L1 (for most people over 30), while at other times, Portuguese is L1 (for most children and young people).

### **Insights into Code-Switching and Code-Mixing Behavior**

Code-switching and Code-mixing, the alternating use of two or more languages, have become an increasingly current and important field of research (Auer, 1999). According to the majority of sociolinguistic researchers, including A-Azzawi et al. (2018, p. 3), "a code is a rule for changing a piece of information (for example, a letter, word, or phrase) into another form or representation, not necessarily of the same sort."

Basnight-Brown and Altarriba (2007, p.78) describe how studies that have investigated CS behaviour "in groups of child bilinguals, as opposed to longitudinal case studies, are able to provide more insight into the underlying processes that dictate how bilingual children use their two languages". Turnbull (2007), on the other hand, is in favour of the idea that CS is the alternate use of two or more languages in a single discussion by bilinguals (he underlines, for instance, that CS happens not only across languages, but also between dialects of the same language). In the meantime, other researchers (Auer, 1999; Costa, 2010) consider that CS is the result of the natural languages in the behaviour of multilingual speakers, in other words, it is an inevitable consequence of being bi/multilingual.

Referring to Price (2010), CS is a phenomenon of language contact, and in this specific case of Huambo (in general in Angola), as already mentioned; the phenomenon started during the colonization process and still occurs nowadays. The Hispanic community frequently switches between Spanish and English in the United States, according to Price (2010) although these phenomena only occur in bilingual communities where two or more languages interact and switch at the level of phrases and sentences. As such, Nagane (2015, p.1) argues that the "use of the particular culture specific word in a particular language plays a very effective role in communication". Nagane describes CM as necessary to communication; Code-mixing has become so common because it helps us in effective communication. The scholar goes further, arguing that "code-mixing is not only done by common bilingual people but it is sometimes deliberately used by educated people" (2015, p.2).

Meanwhile, Dyers (2013) agrees that there are extra-linguistic factors that contribute to the rise of language clines and linguistic hybridity in multilingual contexts. In other words, for Ibhawegbele and Edokpayi (2012) CS, on some occasions, is not determined by social situations alone; speakers can switch codes for personal reasons. Note that the authors' comment that CM occurs when bilinguals communicating in a particular language insert words or expressions from another language into their sentences. As observed by Bandia (1996), it is important to emphasize that the most common form of CS and CM used by African writers is that between the vernacular language and the European language. Thus "when African writers cannot adequately express African sociocultural reality in a European language, they resort to the use of indigenous words and expressions" (Bandia, 1996, p.141). This sort of strategy also occurs in Angolan literature.

In Africa, multicultural and multilingual societies are, in fact, an important area for study. For example, Ibhawegbele and Edokpayi (2012), in the case of Nigeria, with its many dialects and indigenous languages (including English), concur that CS and CM are sociolinguistic phenomena and that "they are features of language in contact, and the effects of bilingualism and multilingualism" (p. 13). The term, CM, emphasizes hybridization and CS emphasizes movement from one language to another. Mixing and Switching probably occur to some extent in the speech of all bilinguals, so that there is a sense in which a person is capable of using two languages (A-Azzawi et al., 2018; see also Ansar, 2017).

On the other hand, in many provinces of Angola, there is a "translanguaging" concept which also involves bilingualism. CS should not be confused with translanguaging. It is important then to understand that García and Lin (2016) observed that language practices in transitional bilingual education programs have also been explained by using the concept of translanguaging. García and Lin (2016, p.1) say that the term translanguaging has been increasingly used in scholarly literature to refer to both the complex and fluid language practices of bilinguals.

### **Methodological Aspects**

This study, which is based on the structure rules of both languages (i.e., Portuguese and Umbundu, spoken in Huambo) consists of three work groups (each with eight direct participants). The study adopted a qualitative approach (as shown in tables 1, 2, and 3). In this instance, the study examined speech behaviour under various circumstances.

The criteria for choosing participants was based on the following aspects: (a) The participants had to be able to speak, primarily, Portuguese; (b) The conversation had to be natural; thus the researcher employed the Focus Group Method to collect data in order to create a conducive environment for examining the occurrence of CS and CM.

Referring to Labov (1972), a secular linguistics course must initially concentrate on techniques for observing the act of speaking. It is important to note that Costa (2010) recorded group talks for his research titled "Discourse Analysis of Code-switching Practices among Angolan Migrants in Cape Town, South Africa"; he also employed close observation to collect data (p.42). For this particular study, everyone who participated did so voluntarily and were briefed beforehand about the procedures to be followed. For the data collection, the researcher approached the Escola Primária [Primary School] N°156 São José Kilombo. This was to form the Group 1 (pupils) whose participants' age was 12 years old. The necessary authorization was received.

In order to prevent the speaking act itself from being influenced, the participants were not specifically informed of the aims. However, they were told that the aim of recording the conversation was for linguistic and academic research. These recordings were obtained on the 25th, 26th and 27th of December 2021. Each recording has approximately 100 minutes. After the data collection process, the researcher transcribed the audio recordings and analyzed the information in accordance with a predetermined set of criteria such as place of birth, L1, L2 and level of education.

## Sampling

### Participants' profile

Table 1: Language profile of Group 1

Speaker	Fem	Male	Age	Birthplace	Monolingual	Bilingual	Academic profile
S1	X		17	Huambo		X P/U	High-school student
S2	X		16	Huambo		X P/U	High School student
S3	X		17	Huambo		X P/U	High School student
S4	X		16	Huambo	X P		High School student
S5	X		15	Huambo		X P/U	High School student
S6	X		16	Huambo		X P/U	High School student
S7	X		16	Huambo	X P		High School student
S8		X	12	Huambo	X P		Elementary School

The bilingual speakers speak Portuguese as their mother tongue, followed by Umbundu. The monolingual speakers speak only the Portuguese language.

Table 2: Language profile of Group 2

Speaker	Fem	Male	Age	Birthplace	Monolingual	Bilingual	Academic profile
S1		X	20	Huambo		X P/U	High-school student
S2		X	19	Huambo	X P		High School student
S3		X	19	Huambo		X P/U	High School student
S4		X	23	Huambo	X P		High School student
S5		X	20	Cuito/Bié		X P/U	High School student
S6		X	19	Huambo		X P/U	High School student
S7		X	19	Huambo	X P		High School student
S8		X	18	Huambo	X P		High School student

The bilingual speakers speak Portuguese first and then Umbundu. The monolingual speakers speak only the Portuguese language.

Table 3: Language profile of Group 3

Speaker	Fem	Male	Age	Birthplace	Bilingual	Multilingual	Academic profile
S1		X	30	Huambo	X	U/P	Elementary School
S2		X	39	Huambo	X	U/P	Elementary School
S3		X	28	Huambo		X U/Ng./P	Elementary School
S4	X		34	Huambo	X	P/U	Elementary School
S5		X	32	Cuanza Sul		X U/K/P	Elementary School
S6	X		38	Huambo	X	U/P	Elementary School
S7	X		38	Huambo	X	U/P	Elementary School
S8	X		38	Huambo	X	P/U	Elementary School

Although both S4 and S8 speak Portuguese first, in this instance the bilingual speakers speak Umbundu first and then Portuguese. Portuguese, Umbundu, Kimbundu, Nganguela, and other languages are all spoken by those who fall in the multilingual category. They were all able to comprehend dialects spoken in nearby areas.

Most of the participants in the focus group identified themselves as being a part of or belonging to Huambo's multilingual community. Despite these presumptions, the majority of participants, mostly from the first and second groups, identified Portuguese as their dominant language, indicating that it was the one they spoke the most frequently and consistently.

### Data Collection and Analysis

It is paramount to note here, for clarity reasons, the following abbreviations will be used in this analysis: AVP (Angolan Vernacular Portuguese); U (Umbundu language); E (English language); and rarely K (Kimbundu language).

Given that Portuguese and Umbundu are considered to have more speakers than their counterparts in Angola, including in Huambo, the researcher was interested to investigate whether the Portuguese speakers in Huambo province employ CS and CM as a communication resource.

As previously demonstrated, the Formal Grammar for Code-switching (Sankoff and Poplack, 1981) is a standard area of attention for this investigation. The FGCS theory was chosen as the most conducive tool for analysis of the data because it provides an in-depth theoretical foundation for understanding CS behaviour in both in- and out-group interactional situations.

If we analyze Group 1 (see Table 1), where most of them are bilingual speakers and

only a few are monolingual, it seems that there is a tendency for bilingual speakers to resort to CS and CM. The act is in light of the Angolan Portuguese variant also named by Inverno (2006; 2011) and Holm (2009a; 2009b) as Angolan Vernacular Portuguese (AVP).

Indeed, we observe a type of CS called "intra-sentential Code-switching"; this is a type of CS in which there is a switch between two languages in a single discourse, i.e. "where the switching occurs after a sentence in the first language has been completed and the next sentence starts with a new language" (Pastapure, 2020, p.230).

(1). a. AVP: Vamos falar um bocadinho mais alto, ya! Ok, Margarida, ndati, tchienda? Ndalale? [from Umbundu: Margarida, como vais? Dormiste bem?]. [From group 1].

Trans.: b. E: Let's talk a little louder! Well, Margarida how are you? How did you sleep?

(2). a. U: Ndalale! [Dormi bem]. [From group 1].

Trans.: b. E: I slept very well.

Note that, according to Sankoff and Poplack (1981), in their study of Formal Grammar for Code-switching, there is no syntactic difficulty involved in alternating whole sentences or larger segments of different languages. Additionally, bi- or multilingual speakers frequently engage in this activity, as evidenced in (1), (2), (3), and (4).

(3). a. AVP: Ela sempre foi mesmo minha grande kamba. [amiga]. [From group 1].

Trans.: b. E: In fact, she has always been my best friend.

(4). a. AVP: Sem makas. [problema, caso]. [From group 1].

Trans.: b. E: No problem.

In (3) and (4), Sankoff and Poplack (1981) describe in formal terms how the Code-switching constraints determine the way in which the two monolingual grammars may be combined in generating discourse containing Code-switches. In these sentences, we observed permissible Code-switching points among the segments of two languages. Rickford (1987) observed that the issue of vernacular shifting was first described by Labov as a general principle in 1972. However, as noted by Labov (2003), in his study on the variation of one of the essential principles of Sociolinguistic investigation, it might simply be stated as "there are no single-style speakers" (p.234), i.e., every speaker will show some variations in phonological and syntactic rules according to the immediate context in which he/she is speaking.

(5). a. U: Omōla wa tchitiwa lakota ryange, yu kãe, sobrinha yange. Ame o sobrinho yange. [From group 3].

b. AVP: A criança que nasceu da minha irmã é minha sobrinha. É meu sobrinho.

Trans.: c. E: The child that was born to my sister (she) is my niece, (or he) is my nephew.

The Portuguese words "sobrinho/male" and "sobrinha/female" are mixed with two

Umbundu sentences in (5). In this case, referring to Basnight-Brown and Altarriba (2007, p.69), "Code-mixing was originally described as using words and phrases from one language in place of those in the other language within a single sentence". These authors aver that Code-switching has been described as switching between languages based on changes in speech, where the topic or members of the conversation change. Thus, they believe that CS does not occur within a sentence, whereas CM is intra-sentential and does not depend on situational changes in the conversation. Interestingly, Yim (2020, p. 5) notes that although many authors consider CM to be a type of CS, "some authors reserve Code-switching for switching across sentence boundaries (intersentential switching) and use Code-mixing for switching within sentence boundaries (intrasentential switching)", as shown in (3), (4), (5), and other examples.

Conversely, there are only two general linguistic constraints where switching may occur, this is according to Sankoff and Poplack (1981), who considered a number of empirical studies of verbal interaction in one of the oldest Puerto Rican communities in the USA. These constraints are the free morpheme constraint and the equivalence constraint.

#### **The Free Morpheme Constraint:**

(6). a. AVP: Ya, mulher mesmo é para vender, zungar. [fazer venda ambulante]  
[From group 3].

Trans.: b. E. Yeah, women must work as street vendors.

/zunga-/ (from Umbundu and Kimbundu languages, whose meaning is to sell on the street) and /-ar/ (from the Portuguese language, a verbal morpheme of the infinitive); as observed, both of them are free morphemes (see (6)).

#### **The Equivalence Constraint:**

In regards to the equivalence constraint, Sankoff and Poplack (1981, p. 5-6) suggest that the order of the sentence constituents immediately adjacent to and on both sides of the switch point must be grammatical with respect to both languages involved simultaneously.

(7). a. U&P: Wendonjala, otchiuka ondjala tchilomboloca okuti ukuelen wasaka\*.  
Não vai mais na escola. [From group 3].

b. AVP: \*Vais à fome, voltas à fome, significa que o outro está à rasca.

Trans.: c. E: You go hungry, you come back hungry, it means that the other person lives in bad conditions. He/she doesn't attend school any longer.

(8). a. AVP: Você só vai fazer esse mambo por amor. [coisa]. [From group 2].

Trans.: b. E: You will only do this (thing) for money.

(9). a. AVP: Bem kambuta mesmo? [baixa estatura]. [From group 2].

Trans.: b. E: She/He's a really short.

(10). a. AVP: Não se expõe muito no kumbu. [dinheiro]. [From group 2].

Trans.: b. E: He doesn't seem to have much money.

In these cases, mentioning Sankoff and Poplack (1981, p.6), "linguistic performance constrained in this way must be based on simultaneous access to the grammatical rules of both languages". In addition to this, there are permissible Code-switching points where the speaker's actual performance is represented in (7), (8), (9) or (10).

(11). a. U: Ame di professora. [From group 1].

b. AVP: Eu sou professora.

Trans.: c. E: I am a teacher.

(12). a. AVP: Ele me bateu bwe. [muito].

Trans.: b. E: He hit me a lot.

Note that in (11) there is an Umbundu sentence with a Portuguese segment (professora= woman who teaches at primary school/high school), while in sentence (12) there is a Portuguese sentence with a Kimbundu segment (bwe/bué= many, much, a lot).

Another issue that has been verified is the usage of English words (slang) in AVP contexts generated by the worldwide Hip Hop culture of young people as seen in (13), (14), (15), and (16).

(13). a. AVP: O people de lá considera mesmo. [gente, pessoas, povo]. [From group 2].

Trans.: b. E: The people over there really take it into account.

(14). a. AVP: Ya, nós somos new school. [ya = yeah]. [From group 2].

Trans.: b. E: Yeah, we belong to the new generation.

(15). a. AVP: Porque nós temos que fazer o nosso marketing. [From group 2].

Trans.: b. E: Because we have to do our publicity.

(16). a. AVP: Mas deram show aqui no Huambo. [From group 2].

Trans.: b. E: But they performed here in Huambo.

In the above cases, the level of bi- and multilingualism has not only been relatively high in Huambo but also in the entire country. Thus the converging point concerning CS & CM results from the "Atlantic Restructured Languages" as observed by Oliveira (2014, p. 431). Oliveira explains that ARL is understood as a technical term related to Linguistic Contact. Of course, there are influences from across the Atlantic Ocean, whether it is from the English language from the United States (see (17)) or from Brazilian Portuguese or yet Portuguese from Portugal.

(17). a. AVP: Tem músicas que cantamos mesmo todos, mas contamos o time. [tempo]. [From group 2].

Trans.: b. E: There are songs that we sing all of us but we evenly share the time.

As clearly noted in (13), (14), (15), (16), and (17), these young men employed many English words in their conversation instead of Umbundu words, in these particular

examples.

In summary, recent research has demonstrated that bilinguals are capable of simultaneously activating both of their languages (Basnight-Brown and Altarriba, 2007, p.73), but, for example, as shown by Draemel (2011, p.2), "in some parts of the United States where Code-switching is prevalent, it is considered extremely informal and has undergone negative valuation".

(18). a. AVP: Mas ó kota Pedro, é assim! [kota= senhor(a), alteza]. [From group 3].

Trans.: b. E: But my lord Pedro, that's how it is.

For example, in (18), the sentence is considered an informal sentence in Angola. According to Draemel (2011), many scholars and writers have, likewise, criticized Code-switching, such as that which occurs between Spanish and English. Therefore, as shown by Yim (2020, p.6), bilinguals who perform CS are often "evaluated as having insufficient knowledge or control in using their languages and Code-switching is not only perceived negatively by the community, but also by its bilingual users".

In contrast (i.e. in 14, 15, 16, and 17), Nagane (2015, p.2) observes that when CM is used for the purpose of maximizing communication of effective expression and to strengthen the content and essence of a message, it should be considered as an asset, not a deficiency. In other words, for this scholar, CM refers to all cases where the lexical items and grammatical features of two languages appear in one sentence (see (11) and (12)). Furthermore, Nagane argues that there are different reasons for Code-mixing; it depends on who is speaking with whom and the intention of the speaker. Nagane argues that in the Indian multilingual scenario, for example, Code-mixing takes place very naturally and effectively.

As observed, the data reveals that CS occurs among the oldest speakers whose educational history has resulted in their being less fluent in the Portuguese language than in Umbundu, for example. In fact, from the perspective of Sankoff and Poplack (1981), the equivalence constraint plays a small role in this context due to their limited competence in Portuguese syntactic patterns. Thus, these speakers cannot produce intra-sentential CS.

### **Limitations and Implications of the Study**

Many of the participants in the three groups were initially reluctant to speak because they believed that the moderator or researcher would evaluate their linguistic performance, particularly their level of Portuguese. However, care was taken to reassure them that they were free to speak as they pleased and in any linguistic register they preferred. Due to low levels of education and frequent usage of Umbundu, several Group 3 members were limited to communicate only in Portuguese or in a bilingual setting. They were quite reserved during the moderator's briefings. Some of them spoke more Umbundu than Portuguese.

### Conclusion

The study has demonstrated that it was possible to perceive the interlinguistic dynamics and behaviour of speakers in Huambo. Given that there were only boys in the second group, there were few instances of CS, but there were some instances of CM, which can happen when bilinguals who are talking in a certain language (using Portuguese, slang from Kimbundu and English), introduce words or phrases from another language into their sentences (Ibhawaegbele and Edokpayi, 2012). In addition, CM, according to Ibhawaegbele and Edokpayi (2012), generally takes place in informal situations, among speakers with the same linguistic background, occurs at home, and at parties among people who know each other intimately people, as verified by that group.

It was notably clear that a number of social factors are significant in the widespread usage of CS and CM, e.g., group 2 informants employ numerous English terms from Hip-Hop slang since they are exposed to that widespread culture. Furthermore, the study has shown through the third group, that there was a substantially higher frequency in the use of CS and very little use of CM. In addition, two of the women in this group were informants with very limited Portuguese skills. Finally, this work showed that it is feasible for speakers to use CS and CM, despite the fact that the two languages have distinct grammatical systems (e.g., Umbundu doesn't use an article before names, unlike Portuguese). In spite of the fact that there are still many concerns to be resolved, further investigation may provide the answers to some of the queries raised by this research.

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